

THE 2
Rev. Mr. GILL's

B O O K,

C A L L'D

T R U T H D E F E N D E D,

E X A M I N E D by

S C R I P T U R E and R E A S O N :

A N D

His Q U E R I E S on R O M. ix. carefully
considered.

To which is added,

A DIALOGUE between C H R I S T and
a *Calvinist* SINNER at the Day of Judgment.

By a S U F F E R E R for T R U T H.

Printed in the Year M D C C X X X V I I I . (Price 3 d.)



INTRODUCTION.

IT is a Matter of the greatest Importance to know whether God is willing that all his Creatures should be happy by becoming holy; If he is not, then none, without an immediate Revelation from God, can be sure that he is willing they shall be holy: And then they that endeavour to be virtuous, do, for ought they know, thereby endeavour to act contrary to the Will of God: And what Encouragement then has any one to do Good? surely, I think, none at all. Now because I find Mr. Gill's Book does tend to persuade Men that God is not willing that all should be holy, and thereby very much to corrupt Mankind, I write these following Lines, that I may contribute something towards breaking the Snare of the Devil. For what a Snare must it be to be taught, that every Man's future State of Happiness or Misery, was eternally fixed by God, without any Regard had to good or bad Actions? That is, good Works cannot forward, nor bad Works hinder Men's Salvation; and then the greatest Motives to Virtue are intirely taken away.

Acceptance with God, for the Sake of well-doing, was taught by God himself in the first Age of the World, Gen. i. 7. Moses and the Prophets, Christ and his Apostles, taught the same Doctrine; namely, that Acceptance with God was only to be attain'd by obeying his Will: And though this Doctrine is plainly revealed almost in every Page of the Bible, yet some do urge a few Texts, which they would have us believe to be contrary to this plainly revealed Doctrine, as Tit. iii. 5. *not by Works of Righteousness which we have done, but according to his Mercy, he saved us,* 2 Tim. i. 9. *who hath saved us, and*

INTRODUCTION.

called us, not according to our Works ; Eph. ii. 8, 9. by Grace ye are saved, through Faith, and that not of your selves ; it is the Gift of God, not of Works, least any Man should boast.

First, Note, That these Texts speak not of Acceptance with God, but of being favour'd with the Light of the Gospel.

Secondly, Note, That 'tis very dangerous to confound two different Ideas together, as that of Conviction and Conversion are, to make no Difference in the Blessings of the Light of the Gospel, and the Improvement of these Blessings, just as if any should say, because they are in a Land of Light and Knowledge, therefore they must be accepted with God. So they who teach Men that these Texts which treat of being favour'd with the Blessings of the Light of the Gospel, mean their being accepted with God, do teach false and pernicious Doctrine. And, I think, Mr. Gill, and his Master *Calvin*, and all who have received their Notions, have fallen into this unhappy error of taking those Texts which speak of Men's receiving Light without their seeking after it, to mean, that they are converted and accepted without their seeking after it. From this arises their mistaken Notion of irresistible Grace, because the Scripture sometimes represents Men convinced of Errors without their seeking after it ; therefore they will have it, that this Conviction is Conversion : Thus, in respect to St. Paul, he was convinced of the Truth of the Christian Religion without his seeking after it ; but it was his Compliance with the revealed Will of God that was Conversion, and not the Revelation it self. And, therefore, he says, *I was not disobedient to the heavenly Vision.*



Mr. G I L L's

TRUTH DEFENDED

EXAMINED by

SCRIPTURE, &c.



HAT which the Rev. Mr. John Gill calls *Truth* in this Book, ought, I think, to be examined rather than defended. I shall therefore, first, take a View of what he here calls *Truth*.

Secondly, Show that, what he in this Book calls *Truth* ought rather to be examined than defended.

First, It may be proper to consider what it is our Author here sets up for *Truth*, viz. unconditional Election and Reprobation, Men's Sins imputed to Christ, and his Righteousness accounted theirs, and their Union to Christ from Eternity. I intend to consider these three Things in their Order, which I think are the chief Things aim'd at by this Author.

First,

First, Our Author sets up unconditional Election and Reprobation for *Truth*, Pages 18 and 19. He there freely owns, that the Will of God is the Cause of Reprobation, and not Sin. And to confirm this Opinion, he mentions the Instance of Angels. He will have it, that God rejected them before they had offended ; and says, They must be rejected as Creatures only, and not as sinful Creatures, that is, they could no more prevent their Reprobation than their Creation ; this he calls the Way of stating the Decrees of Election and Reprobation with respect to Men and Angels. Our Author's Meaning I take to be this : Some Men and Angels were by God appointed to Damnation before they had done Good or Evil ; or in other Words, that God made them on Purpose that they should be both wicked and miserable. For he agrees with the Supralapsarians, *Page 18.* that it is not unjust for God to determine before the Reprobates were created ; when created, to leave them to their own Will, and deny them his Grace : So according to this Author, Men are unholy and unhappy, because God will have it so. Now is it not a Reproach even to Men to say of them, that they are not willing that all should be holy ? How much more is it a Reproach to say this of God ? Show me the Man that is not willing all should be holy, and I will thereby prove him to be unholy ; so if God did, according to this Author, (*Page 18.*) will the Reprobation and Unholiness of his Creatures and determine before they were created, to deny them his Grace when created, then how can God be holy himself if he wills the Unholiness of his Creatures ? Will Mr. Gill undertake to shew how

any Being can be said to be holy who wills the Unholiness of others? I would appeal to your self, Sir, are not you desirous of the Holiness and Happiness of all? If so, can you suppose, that the all-perfect God is destitute of that Good you find planted in your self?

Again; Do not all love their own Likeness? Will not a Holy God love to see his Creatures like himself? and consequently this Author must be mistaken, when he says God's Will, and not Sin, is the Cause of Reprobation, *Page 18.* It should not so much wonder at our Author, if he did not own the Scripture to be the Word of God, as he does, *Page 1.* The Scripture affirms, that *the Lord desires not the Death of a Sinner, and is not willing that any should perish, but that all should come to Repentance;* and yet our Author, notwithstanding these plain Declarations, will have it, that the Will of God, and not Sin, is the only Cause of Reprobation; and then his Will is contrary to his Will. This is what our Author defends as *Truth*; though, I think, it ought rather to be examined than defended. For, if according to this Author, God's Will be contrary to his Word; for, according to the Scripture, *his tender Mercies are over all his Works.* But according to our Author, the Will of God, and not Sin, is the Cause of Reprobation; that is, God's Will is worse than Sin; is more the Cause of Creatures Misery than Sin. This is what Mr. Gill is resolved to defend as *Truth*, *Pages 18, 19.*

According to the Scripture, *God commands all Men every where to repent;* but, according to our

our Author, God is not willing that all should repent.

According to the Scripture, *Men shall be rewarded according to their Works*; but, according to our Author, Men are reprobated before they are born.

According to the Scripture, *God is no Respecter of Persons*, Acts x. 34. But according to Mr. Gill, some Angels, and some Men, were made on Purpose to be damned, *Pages 10, 19.*

According to the Scripture, *God laments the Misery of the Wicked*; but, according to our Author, he only is the Cause of all their Misery: Suppose we heard a King lamenting the Misery of some of his Subjects, and it should be disputed, why he does not relieve them; whether because he will not, or because he cannot: This would be much like the Dispute between me and our Author. But they must first question the King's Sincerity before such a Dispute could arise; so our Author must first question God's Sincerity before he can question his Willingness to save them for whom he does lament.

Farther, upon our Author's Principles, the Elect are made happy, without their first passing through a State of Trial; which is the Case of irresistible Grace, it would put a Man altogether out of a State of Trial; for what Trial have such who do Good and refrain Evil, because they cannot help it? For if we compare Pages 11, 13, 55. we shall find he is for final Perseverance, and irresistible Grace. And, indeed, all who own personal Election and Reprobation from Eternity, must allow of irresistible Grace, or else their Nations could not hang together. Now, though we should suppose God to have such a Power, yet we find

find he does not thus act: For it is said, *the Righteous shall scarcely be saved*, 1 Pet. iv. 18. what scarcely saved, and yet cannot help being saved? these cannot agree together. 'Tis evident from many Texts of Scripture, that Men may put themselves out of the Reach of Mercy, *Isaiah v. 4. What could I have done more to my Vineyard, that I have not done unto it?* and yet the Vineyard was not saved. All the Promises and Threatnings, Reproofs and Admonitions, do suppose, that Men may put themselves out of the Reach of Mercy. Our Lord's lamenting over *Jerusalem*, is a certain Proof that they put themselves, at that Time, out of the Reach of Mercy; and what then is become of our Author's Notions of unconditional Election and Reprobation? Again; If Men may put themselves out of the Reach of Mercy, as is plain from Scripture, then Men are free Agents; and so even God himself cannot work irresistably on them, without doing Violence to their Agency, and so acting contrary to the Nature of Things, which the all-perfect Being cannot be supposed to do.

Our Author, *Page 11.* speaking of God, says, He is not sufficiently powerful, if, when he has taken up a Purpose concerning them, he is hindered by another, so that he obtains not what he willed. But don't Mr. *Gill* remember, that *David's* Sin displeased the Lord, 2 Sam. xi. 27? Now if Sin is displeasing to the Lord, as the Scripture affirms, then it's contrary to his Will; and so Mr. *Gill* is mistaken to think, that God's Will cannot be obstructed.

These are the two great Supports of our Author's Doctrine, namely, 1st, That God is not willing that all should be holy and happy. 2^{dly}, That

none can act contrary to his Will. These two Things I have a little considered, and have proved that it is contrary to Scripture and Reason, to suppose that God is not willing that all should be holy and happy : And yet, that Sin is displeasing to God, and contrary to his Will.

I shall now show, that both these forementioned Errors are the chief Supports of Mr. *Gill's* Notions ; these are the Things he sets up for *Truth*, *Pages 10, 11, 13, 19, 55.* and many more. This is what he is resolved, if possible, to defend, according to the Title of his Book ; and what Wonder, seeing these two Errors do support and nourish all his other darling Errors. For how can he pretend to plead for unconditional Election and Reprobation, if he did not believe, that God wills all the Sin and Misery which are found in the Creation, and that none can resist his Will, see *Pages 11, 19.* And Mr. *Calvin*, whom this Author calls to his Assistance, *Page 49.* in his Institutions, Book III Chap. 33. Sect. 7. says, That God doth no otherwise see Things that shall come to pass, than because he hath decreed that they shall so come to pass ; and that all Things happen by Ordination or Commandment. This is cited by Mr. *Aetton* in his *Truth without Disguise*, first Edition, *Page 44.* From whence he justly observes, that by this Principle, he makes God's Decree the first and only Cause of all Things whatsoever come to pass : And our Author is in the same Mind with *Calvin*, only with softer Expressions. It is from supposing God not to be willing that all should be holy and happy, and that none can resist this his Will ; that the pernicious Notion of irresistible Grace, and so of unavoidable Sin ; or in other Words, that there is no

Ver-

Vertue or Vice in the World ; but that all happens by Ordination or Commandment, so *Calvin* and his Followers will have it, takes its Rise.

Again ; God's accepting some without good Works, and his rejecting others without bad Works, is the natural Consequence of the fore-mentioned Errors, than which nothing can more dishonour God as well as overturn all true Religion : For what Religion can there be, if they that do Good, and are accepted, are so because they cannot help it ; and others are wicked, and miserable, because they never could prevent it ? God's Will being the only Cause of Reprobation, *Page 18.* Can any Notions so much dishonour God, as these of our Author, and his Master *Calvin*, and his Followers ; for according to them, God is not only the real Cause of all Sin, but torments great Numbers of his Creatures, for their doing as he himself did appoint them to do ; and then laments their Misery, though he himself alone was the Cause of it : Can any Thing dishonour God so much as these Notions ?

Again ; We shall (I believe) find it very difficult to love God, and one another, if we entertain this Author's Notions : Can any love such a Being, who for ought they know, is continually contriving their eternal Ruin ? Must not this be the Case, if God's Will, and not Sin, is the only Cause of Reprobation, *Page 18.* For if some are thus set a-part for eternal Ruin, without any Regard to their Actions, then who can say, that it is not their own Case ? And who then can love such a God ?

If any should object and say, that I have misrepresented Mr. *Gill.*

To such I reply, I should be glad if I were mistaken herein; but I suppose neither Mr. Gill, nor any of *Calvin's Disciples*, can deny any Thing that I have affirmed. If he should say, God is willing that all should be holy, then his Will is not the Cause of Reprobation, (which is to contradict himself, *Page 18.*) nor of final Perseverance and irresistible Grace, &c. How can he then plead for unconditional Election and Reprobation? The Consequence of which is, that the Lord is not willing that all should be holy; for if he were, he would then elect none but on Condition of their Obedience; and consequently none can be reprobated without their being wilfully wicked: There can therefore be no Truth in our Author's Notion of some Angels and Men being reprobated as Creatures only, before they had done Good or Evil, and not as sinful Creatures, *Page 19.*

I desire, farther, our Author, in the Fear of God, to answer these following plain Queries.

First, What Good can he ever expect to do by his Preaching, unless to get Money. For if Men were thus reprobated from Eternity, can he then by all his Pains, save one Soul, from that eternal Misery which God, before they were born, design'd them for? And if he can do them no Good by his Preaching, is it then honest to receive Money for it?

Secondly, Of what Use can the holy Scripture be, if his Notions are true? In 2 Tim. iii. 16 it's said, *That all Scripture is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, &c.* But what Good can all this do to such as are unconditionally and eternally reprobated?

Thirdly, Christians are often commanded to deny themselves ; but how can any deny themselves, if none can act, either Good or Evil, contrary to the Will of God ?

Fourthly, How can any be either commended, or condemned, if none can act contrary to the Will of God ?



Mr. GILL's QUERIES on *Rom. ix.* carefully examined.

THIS Author thinks, *Rom. ix. 11, 12, 13,* &c. to be a Support to his Notion of *unconditional Election and Reprobation*, *Page 9*: But if these Texts are impartially examined, I believe we shall find him to be greatly mistaken. *Ver. 11.* *For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth,* *Ver. 12.* it was said unto her, *the elder shall serve the younger.* Here is not a Word of God's electing the younger, or reprobating the elder, before they were born ; but it was said to her, before they were born, the elder shall serve the younger. Can any unprejudic'd Person think with our Author, *Page 9.* that God's chusing some, and leaving others, consider'd as unfallen, as having done neither Good nor Evil, does best agree with the Account the Apostle gives of the Election of *Jacob*, and Rejection of *Iacob*? I observe ; it is not said, the one shall be sav'd, and the other damned ; nor that one was chosen, and the other reprobated, be-

before they were born : And yet he thinks that this, though not express'd, best agrees with the Apostle's Account in this Text ; that is, when the Apostle said *the Elder shall serve the Younger* : Mr. Gill would persuade us, that the Meaning is, the Elder shall be damned, and the Younger saved ; and because this was declared to their Mother before they were born, therefore he thinks God loved *Jacob*, and hated *Esau*, before they were born. 'Tis evident from Gen. xxv. 23. that the Nations of *Jacob* and *Esau*, and not their Persons, were hereby intended, viz. *And the Lord said unto her, Two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the Elder shall serve the Younger.* Can any considerate Man see the least Reason from this Text to believe God chose some and left others from Eternity, consider'd as unfallen, and as having done neither Good nor Evil ? And yet this is the Text St. Paul is here disputing about : and his adding, *that the Purpose of God, according to Election, might stand, not of Works, but of him that calleth,* cannot support our Author's Errors ; for *God chuses or elects the godly Man for himself*, Psalm iv. 3. *And the Wicked to the Day of Destruction; they shall be brought forth to the Day of Wrath*, Job xxi. 30. This being God's unchangeable Purpose, is a manifest Proof of our Author's Mistake in this Matter ; for if God chuses the godly, and refuses the wicked, if this his Purpose concerning Election and Reprobation shall stand ; then God did not make any on Purpose to damn them ; and so this Author is mistaken, *Page 9.*

Again ; It is said, *not of Works, but of him that calleth* ; this supposes that God calls Men from Sin, and consequently, that they have Power to leave Sin, or else God only mocks his Creatures when he calls them ; for what Good is it to call, either those who cannot come, or such as cannot help coming ? which must unavoidably be the Case of all Mankind ; if Mr. Gill's Doctrine of *eternal, unconditional Election and Reprobation* be true, I cannot see any Good it can do to call them, whom God eternally resolved should never come. What can any one see in this Text to support Mr. Gill's Notions ? I believe good Works do not merit God's Favour, and so it is not of *Works*, but of God's *Goodness*, that our sincere Obedience is accepted, and rewarded with eternal Life by him ; does this at all prove that God from Eternity chose some and reprobated others, without having any Regard to their good or bad Actions ? This Text then, in no Respect, favours Mr. Gill's Notion.

But, perhaps, Mr. Gill will say, Ver. the 13th, is more to his Purpose, because it is there said, Jacob *have I loved, and Esau have I hated*. Some, for want of Consideration, have thought, that St. Paul meant, that the one was loved, and the other hated, before they were born ; Mr. Gill appears to be one of these inconsiderate Persons, as Page 9. compared with Page 19. Whereas the Apostle only cites Mal. i. 1, 2, 3. to show the exact Accomplishment of what was said to Rebekah, Gen. xxv. 23. before they were born ; not that the elder Son should serve the younger, but the elder Nation should serve the younger Nation ; and the Prophet Malachi speaks of the People of Jacob and

and *Esaū*, and not of their Persons ; when he says, *Jacob have I loved, and Eſau have I hated, and laid his Mountains and Heritage waste, for the Dragons of the Wilderness*, which was not done till many Generations after *Jacob* and *Eſau* were both dead : The more these Texts are examined, the more Mr. *Gill's* Errors appear.

But Mr. *Gill* thinks, *Ver. 21.* does more especially agree with the Scheme of God's chusing some and leaving others, consider'd as unfallen; and as having done neither Good nor Evil ; because St. *Paul* there says, *bath not the Potter Power over the Clay, to make of the same Lump one Vessel to honour, and another to dishonour.*

I would ask Mr. *Gill* these Questions :

First, Would not that Potter be justly branded with Folly and Madness, who makes Vessels of Purpose to destroy them ?

Secondly, Is not that Man justly to be called a Blasphemer, who says God's Actions are like the Actions of a Fool and a Madman ?

Thirdly, Can you clear your self from this dreadful Charge of being a Blasphemer.

Fourthly, Is it not more for the Honour of God and the Potter, to make Vessels well than to marr 'em.

I desire Mr. *Gill* to read with Care *Jerem. xviii. 1, 3, 4, 5.* Where this Matter is thus explained ; as the Vessel was marred in the Hands of the Potter, and he was able to make it into another Form, so God can alter the happy Situation of Nation, whenever it should do Evil in the Sight of the Lord, and obey not his Voice, *Verse 9.* The Prophet here indeed gives us a very different Interpretation from what this Author gives *Page 9.* God by the Prophet compares him

to a Potter, *Jer.* xviii. The Apostle also makes the same Comparison, *Rom.* ix. But I believe it will be difficult for Mr. *Gill* to find any Potter thus acting with his Clay, as he imagines God to act towards his Creatures. Don't Mr. *Gill* form in his own Brain such a Potter as cannot be found upon Earth, and then fancies that God does act like such an one? 'Tis well known, that the Potter loves to make all his Vessels good, and to mar none; but so don't God, if Mr. *Gill's* Notions are true, and how then can the Reasoning of the Prophet, or of the Apostle, be supported? Again, the Potter uses his utmost Endeavours to make all his Vessels good, God also acts thus with his Creatures, *Isaiah* v. 4. But according to Mr. *Gill*, God from Eternity, reprobated great Numbers of his Creatures, *Page* 19. Sure he could not learn this from the *Bible*, but from some corrupt Author. Now as the Potter will not make dishonourable Vessels, if he can as easily make them honourable, so I understand the Apostle's Meaning to be this; the Potter has Power, if his Vessels are marr'd in his Hands, to make them dishonourable instead of honourable Vessels; so if Men will not be obedient to God, he can make 'em miserable; this agrees with *Jer.* xviii. 4, 5, 6. *The Vessel that be made of Clay, was marr'd in the Hand of the Potter, so he made it again another Vessel as seemed good to the Potter to make it, Ver. 6. O House of Israel, cannot I do with you as this Potter; saith the Lord. Behold as the Clay is in the Potter's Hand, so are ye in mine Hand, O House of Israel; When God promises to do Good to a People:* 'Tis explained in the following Verses thus; *If that People*

become wicked, he would repent of the Good wherewith he said he would benefit them, Verses 9, 10. That is, as I take it, if all proper Means would not make them good Vessels, then God would do as the Potter did, turn and make 'em another Sort of Vessel, that is miserable instead of happy. The Apostle, I think, must be understood as having had the same Thing in View, or else I don't see how he could be in such Heaviness about these his Brethren and Kinsmen according to the Flesh, Ver. 2, 3. These were the Vessels of Dishonour here spoken of: Can we suppose St. Paul would be in Heaviness for 'em, if he knew that they were thereunto appointed by God, from Eternity? This would be to say, the Apostle's Will was contrary to the Will of God, which is very unbecoming an Apostle; and therefore I conclude, that they became Vessels of Dishonour by their own wilful Stubbornness: and in Consequence, I think that Mr. Gill is greatly to be blam'd, to lay the Cause of Men's Damnation on God, the best of Beings. This must be the Case, if God's Will, and not Sin, is the Cause of Reprobation, Pages 18, 19. Then the Apostle's Meaning must be this. The Potter has Power to make bad Vessels as well as good ones, and God has Power to make Men wicked and miserable, as well as holy and happy, is such a Speech as this, either for the Honour of God or the Potter? Unless he farther adds, that though they have Power thus to do, yet they have so much Wisdom and Goodness, that they will not so act. And that is the same as to say they cannot do it. God and Men have more Power than is proper to use at all Times. Power is that, which every good Being will subject to Wisdom and Goodness, it

may be proper to say, a good Man cannot do this or that Thing, though he has sufficient Power to do the same, even as *Joseph* said, *how can I do this, &c.* Gen. xxxix. 9. Though it is evident he had Power to do it ; but his Wisdom and Faithfulness prevented the ill Use of his Power. So though the Potter can make bad Vessels, yet his Prudence will constrain him to make 'em as good as he can. And though God have Power enough, to reprobate Mr. *Gill* and others without just Cause, that is, before they were born ; yet his Justice will restrain this his Power. For any Being to have more Power than Wisdom to make good Use of, is exceeding hurtful to himself, and his Dependents. If the Potter have more Power than Wisdom, he only hurts himself and Family : When he acts the Part of a Madman with his Vessels, and foolishly destroys the Work of his own Hands ; his Vessels receive no real Damage thereby. But if God have, according to Mr. *Gill*, reprobated great Numbers of his Creatures from Eternity, without having any Regard to their Works ; then, indeed, these miserable reprobated Creatures have just Cause to complain : Is it not infinitely worse, to make a sensible Creature miserable without a just Cause, than it is to marr a Potter's Vessel without a Cause ? Thus you see that Mr. *Gill* has endeavour'd to prove God to be infinitely worse than the mad Potter. Now for Mr. *Gill* to affirm, that God is infinitely good, is to act the Part of a mad Potter ; that is, to destroy his own Works, by contradicting himself. For does not his Opinion make God tyrannical ? And is it not worse to compare God to a Tyrant, than to compare him to an Image of Wood or Stone ? Yea, is it not better to say there

is no God, than to rob him of his glorious Perfections. Again,

According to Mr. Gill, the last Sentence must be thus: *Depart from me ye cursed, for neither I nor my Father was ever willing you should be saved; your Sin is not the Cause of your being rejected, but my Father's Will is the only Cause of your Reprobation and Damnation*, Pages 9, 10, 11, 13, 14, 18, 19. And, indeed, why should not my Father be allowed to have Power to destroy you, the Work of his Hands, even as a Potter can destroy his Vessels? Yea my Father has infinitely more Power than a Potter, for he can make you miserable; but a Potter is not able to make his Vessels unhappy. Would such a Sentence as this stop the Mouth of a Reprobate? Will not Mr. Gill then say (if he is a Reprobate) *Lord, why dost thou laugh at my Calamity, and mock now my Fear is come, Prov. i. 26. Seeing thou wast not willing I should be holy and happy, and none can act contrary to this thy Will, must I thy poor Creature be mock'd, scorned, and laugh'd at by thee my Creator, which is my unhappy case since I have done as thou from Eternity didst appoint me to do?*

Judg. *Depart from me thou cursed of my Father; for shall the Thing formed say to him that formed it, why hast thou made me thus*, Rom. ix. 20.

Gill. O my Lord and Judge, thy Prophet declared that thou doest not delight in the Death of him that dieth.

Judge. I indeed don't delight in the Damnation of any ultimately; it is my own Honour that is the principal Thing I aim at in your eternal Damnation; to manifest my great Power, to show that I can destroy the Works of my mine own Hands.

Gill.

Gill. O my Lord, if I must thus suffer to glorify thee, shall I share in the Honour that is conferr'd on thy Martyrs who have suffered to glorify thee, as I find I shall do?

Judge. *Depart from me thou cursed, for I was an hungred, thirsty, naked, sick, and in Prison, and thou ministeredst not unto me,* Mat. xxv. 42, 43.

Gill. Have not I done as I was eternally appointed to do? If thou hadst been willing that I should have done otherwise than what I have done, wouldest thou then have denied me thy Grace (*Page 18.*) if I could not be happy without thy saving Grace? which since thou wast not oblig'd, nor willing to give me; was not this my Damnation unavoidable.

Thus 'tis evident, that God cannot judge the World, according to Mr. Gill's Notion, *Rom. iii.*

6. I take it for granted, therefore, that Election and Reprobation from Eternity, will not be mentioned at the Day of Judgment; this is the Belief of many of the *Calvinists* themselves, because they cannot see how eternal Election and Reprobation can agree with Creatures being call'd to Account at all. 'Tis proper, therefore, to consider the Day of Judgment with the Supposition, that Men shall all be judged according to their Works, as the Scripture affirms, and not according to eternal Election and Reprobation.





A DIALOGUE between CHRIST and the SINNER of *Calvinistical Principles*, at the *Day of Judgment.*

Christ. **D**EPART from me ye that work Iniquity, Mat. vii. 23.

Calvinist Sinner. Lord thy Ministers inform'd me that nothing, no not Sin it self, could separate between thee and thine Elect, from Rom. viii. 38. And that the Reprobates are always at an eternal Distance from thee, and that all Men are either Elect or Reprobates from Eternity, Pages 11, 55. And how then can any, in a proper Sense, be said to depart from thee?

Christ. They who teach Men, that Sin cannot separate between me and the Elect, are not my Ministers, I sent them not, they teach Men not to fear Sin, for that which cannot separate between me and them, cannot hurt them ; these are the Shepherds that feed themselves and starve the Sheep, your Blood will I require at their Hands, Ezek. xxxiii. 8. Nevertheless the Wicked shall die for his Iniquity. Ye had the Scripture for your Guide, there it was declared, that if the righteous Man (that is, the godly, the elect) turn away from his Righteousness, and committeth Iniquity, his Righteousness that he hath done shall not be mentioned : In his Trespass and in his Sin he shall die, Chap. xviii. 24. And St. Paul don't say, that Sin shall not be able to

separate them from the Love of God; but that neither *Death, nor Life, nor Angels, &c. nor any other Creature*: Sin is not a Creature, and therefore not expressed nor intended by St. *Paul* in Rom. viii. 39. Yea he says, i Cor. ix. 27. *I keep under my Body, and bring it into Subjection; least by any Means when I preach to others, I my self should be a Cast-away or Reprobate.* He thought it possible for himself to become a Cast-away, notwithstanding he says he was chosen before the Foundation of the World, Eph. i. 4. Therefore all they are without Excuse who affirm, that St. *Paul* taught Men, that Sin cannot separate them from the Love of God.

Sinner. Lord I have been taught, that the Reprobates are denied thy Grace, *Page 9.* And how is it then possible that they can be saved?

Christ. I have told you, *that God will give his holy Spirit to them that ask him,* Luke xi. 13.

Sinner. But they tell us, that none are fit to pray for the Spirit, till the Spirit of Grace and Supplication is first poured out upon them, which they say is poured out on none but the Elect.

Christ. Does not thine own Conscience bear thee witness, that thou hast had sufficient Abilities bestow'd on thee, to enable thee to pray to God for his Grace.

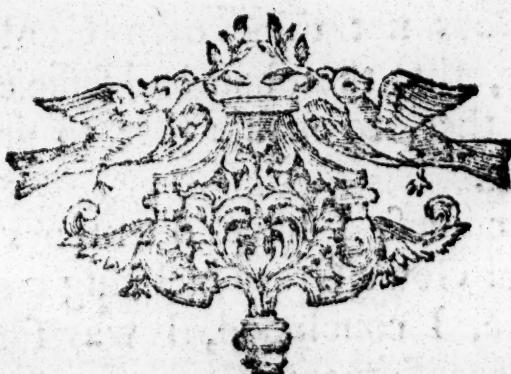
Sinner. I confess I have oftentimes had large Experience of God's Grace inclining me to Virtue; and therefore, I concluded, I was surely one of the Elect, because many Ministers affirm'd in thy Name, that none but the Elect ever had such Grace bestow'd on 'em, and that such could not ever become Reprobates.

Christ.

Christ. These Men indeed did speak in my Name, but I sent them not ; I forewarn'd you of all such false Teachers, Mat. vii. 15, 16. Beware of false Prophets, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves ; ye shall know them by their Fruits. Now any Man may see, that the natural Fruits of these Men's Doctrine are Sloth and Idleness, all manner of Wickedness without Restraint. For who will ever deny themselves, and take up their Cross and follow Christ, through all manner of Hardships ; if they believe they shall be as well accepted of God without it. Which is the Case, if eternal *unconditional* Election be true.



F I N I S.



ny
of
Bc.
in
ing
ts;
nts
ef.
nt;
ake
an-
be
ich
ts

2